



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1733—VOL. XXXIV.

FRIDAY, JANUARY 28, 1921.

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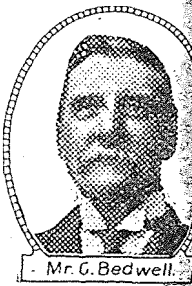
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1733—VOL. XXXIV.

FRIDAY, JANUARY 28, 1921

PRICE TWOPENCE

Original Poetry.

The Law of Love.

It is well to just remember
In the pigmy fields of men,
Where the hummocks seem as mountains
And the grass as forests bared,
That the myriad worlds in motion
Speeding on their destined ways
Move in order, not commotion,
Every movement stellar prayerd.
They obey the laws created
As for flowers and singing birds,
Or the tempest driven oceans,
Or the pathless deserts flared.
For old age and faulty footsteps
And the white and scanty haired,
As for strong men and fair maidens
With their laughter unimpaired.
Such the power that never falters,
Stretching through the world's vast aisles,
Marks the falling of the sparrow
As He marks our frowns and smiles.
Not a chaos, not a problem,
Not the drooping of a rose,
But His law of love encircles,
For His matchless wisdom knows.

—W. J. GRINDLEY.

It is reported that during the twenty years' reign of King Henry VIII. he had 72,000 put to death, but each year crime increased, instead of decreased. People were hung for being witches, beggars, vagabonds; for stealing sheep, game or fish; for stealing a few shillings; for discussing how long royalty would live; for trying to convert men to the Roman Catholic religion; etc., etc.

A more rational and tolerant view is taken of the above offences to-day. Justice can be meted out to the offenders by fines and imprisonment. And what the law-makers have done in regard to these minor offences, they can do in regard to the capital offence, and thus set a good example to the citizens.

The State does not kill people merely because they are worthless and to be rid of them. Insane asylums are built at great expense for the incurable, upon whom relatives cannot bear to look, who, personally, may be better off dead. The State tenderly cares for all such cases. This is done because the example of kindness and humanity to the unfortunate is of inestimable benefit to society. A man would be considered a brute who would kill them in order to be rid of these imbecile burdens. What a horrible example would be set for the people of the State to follow. No calculation could be made of the injury to the morals of the State by countenancing such conduct. One of the greatest advantages to the State from the preservation and tender care and treatment of the hopeless insane is this example of humane treatment, and of the tender consideration of a human life, however useless and pitiable it may seem. People are taught to be kind and gentle to the unfortunate by this example of the State. May I ask your readers if they believe any boy—any mother's son—should be hung, killed, just to be rid of him?

What is the theory of providing a punishment for cruelty to animals? It is not to protect the millions of animals, or to give to them a standing of right in court, but it is done to deter men from cultivating brutal natures, and thus indirectly it furnishes protection for human life from those having tendencies towards ungovernable tempers. Punishment, in such cases, is not so much for what is done to the animal as for what is done to the offender's nature. It is to prevent the development of an abnormal desire to inflict pain and suffering, or a disregard for pain and suffering. The law intercedes to discourage and check thoughts and ideas in this respect concerning animals to obtain better results of fellowship with man. Why, then, should we reverse this policy by demanding judicial murder, thereby counteracting all of the good of the humane treatment of animals and tenderness to insane? Our policy should be to increase every man's estimate of human life as something too sacred for either man or State to take. If the whole world would refrain from killing men by law for only one generation, the children of the next generation would experience a marvellous reduction in the thoughts of death as an ideal form of government.

The hanging of one man will never stop another who kills in the heat of passion, because he does not stop in the act to think of the gallows. He is a victim of years of suggestion, plus inherited tendency from similar influences. What is responsible for so many murders in the heat of passion? These wild passions, resulting in spasmodic murder, are the harvest of wars, capital punishment and desires for abortions. Some impulses are planted by State-sanctioned hangings from the earliest understandings of children, and are watered and nurtured in public schools, on the public streets, in business places and in the sanctity of homes.

Should Capital Punishment Be Abolished?

Alfred Kitson.

THERE are two reasons advanced by those who advocate capital punishment, and those who support it, which may be stated as follows:—

1. As an example to keep others from committing murder.

2. To get rid of a criminal—to prevent him from committing more crimes—a sort of national self-defence justification.

Let us consider the above in their order. 1. As an example to keep others from committing murder.

For thousands of years executions have been tried and have failed in restraining crime. Criminals have been executed upon the gibbet, and hung in iron cages until their bodies have shrivelled or fallen to pieces, or were devoured by carrion birds, and the public was welcomed, invited, or compelled to witness such executions and public spectacles to inspire them with awe and fear, and frighten them into becoming "law-abiding" citizens. But the purpose utterly failed. The acts frustrated the end in view, because they familiarised the spectators with acts of killing, and the seeds of destruction were sown in the minds of those who were prone to revengeful impulses.

On the question of suggestion as applicable to kings and rulers, the old Sultan of Turkey was wise in that he censored the press so that no report was ever published in his country of the killing of a ruler. If it is beneficial to suppress news of the killing of kings on account of suggestion to impressible minds, it is in the same measure vastly more beneficial to prevent the killing of citizens by the Government for the same reason. If it is bad to see or read of executions, it therefore follows, that the real benefit to society is not to either see or read of an execution, and consequently, if possible, not to have one.

For every accused of this generation some allowance should be made for the influence of the great war. Some allowance for an accused should be made for heredity and pre-natal influence—the desire of the mother for the destruction of her unborn child, who thus, from no fault of its own, has a strong desire to take life stamped on its psychic nature which, under strong provocation, may leap into activity and strike down the offender. As surely as family features are transmitted from father to son, so also are thoughts, ideas and practices handed down to sons by ancestors, who have been through wars that have butchered men like live-stock in the slaughter-house.

We should study the character of a murderer as we do the symptoms of diseases, as we do fevers in our hospitals and insanity in our asylums. It is said there are laws for crimes and suicides as well founded as those for the winds and tides for births and deaths. Let us study the man while he is given civilising treatment, and not follow a false doctrine and kill him on the pretence of making others better.

Some such considerations as the above must have operated to effect the abolition of the death penalty in the following countries: Argentine Republic, Belgium, Costa Rica, Holland, Finland, France, Guatemala, Italy, Norway, Russia (except political crimes), Switzerland and Venezuela.

In America out of 48 States, 24 retain the death penalty. Twenty-four threw the subject open as a philosophical question, in each case giving some form of alternative. The alternative is for the jury in Nebraska, Iowa, Colorado, South Dakota, Minnesota, Ohio, Illinois, Indiana, Alabama, Georgia, Kentucky, and Oklahoma. The alternative is vested in the judge in North Dakota, Texas and New Mexico. Five States have absolutely abolished the death penalty, viz., Michigan, Wisconsin, Rhode Island, Maine and Kansas.

Seeing, then, that inflicting capital punishment "as an example to keep others from committing murder" has totally failed, and is doing more harm than good in those countries where it is practised (a fact which is recognised by twelve countries, and five of the American States, and nineteen have an alternative to capital punishment) let us examine the second reason, viz., "To get rid of a criminal—to prevent him from committing more crimes—a sort of national self-defence justification."

Do we get rid of a criminal by hanging him? Let us consider the case. When a criminal is condemned to death he is given a certain period in which to "prepare to meet his God." A chaplain is ordered to visit him and instruct him in the mysteries of the State religion; exhort him to confess; cast his sins on Jesus, with the assurance that though they be as scarlet they shall be made white as wool, if he will but "believe on the Lord Jesus Christ." The incident of the believing thief on the cross, whom Jesus promised should be with him in Paradise, is pointed to in confirmation of the chaplain's scheme of salvation; and as a further help in his exhortation of the sinner to repentance. After he has repented and is "prepared to meet his God," made fit to dwell with God and the angels, as per the orthodox creed (but is not considered fit to dwell on earth), he is marched to the scaffold in company with a minister of the gospel, to be strangled to death. Is it right for the State to make long and deliberate preparations for an execution, to be sanctified by prayer and damned by incentive for destruction, when the State cannot make the excuse of necessity, under sudden passion, a weak and drunken intellect, and perhaps a pre-natal disposition to take life?

There is another aspect of the question before us. All offenders against the law, with the exception of the murderer, are considered to have redeemed themselves of the offence when they have paid the fine inflicted, or served their term of imprisonment. They have paid the debt of their offence, and I believe they are protected by the State or law from reproach or censure by their enemies.

But does the culprit, who has been induced by the prison chaplain to accept Jesus as his Saviour, by paying the extreme debt imposed by the State find himself saved, or discharged of his debt?

I will refrain from quoting the testimony of spirit friends on this vital question, which I have listened to during my more than fifty years active connection with the home circle, and quote from the testimony of "Spirit Teachings," seventh edition, as follows: "Nothing is more dangerous than for souls to be rudely severed from their bodily habita-

tion, and to be launched into spirit-life with angry passions stirred, and revengeful feelings dominant. It is bad any should be dismissed from earth-life suddenly, and the bond is naturally severed. It is for this reason the destruction of bodily life is foolish and rude; rude, tokening a barbarous ignorance of the conditions of life progress in the hereafter; foolish, as releasing an undeveloped, angry spirit from its trammels, and endowing it extended capacity for mischief. You are blind and ignorant in your dealings with those who have offended against laws and the regulations, moral and restrictive, by which you govern intercourse amongst yourselves. You find and debased intelligence offending against morality against constituted law. Straightway you take the means of aggravating his capacity for mischief." (Page 18)

"Vain and short-sighted and ignorant folly! Into dens of criminals we cannot enter. The missionary spirit pause, and find their mission vain. The good angels come to find an associated band of evil—human and spiritual massed against them by man's ignorance and folly. How many an erring soul—erring through ignorance frequently as through choice—has come forth from your hardened and attended by evil guides you know not, and never know? But were you to pursue an enlightened policy with your offenders, you would find a perceptible gain, confer blessings incalculable on the misguided and vicious."

"You should teach your criminals; you should punish them as they will be punished here, by showing them that they hurt themselves by their sin, and how they retard their future progress. You should place them where advancement and earnest spirits among you may lead them to undo their sin, and to drink in wisdom; where the bands of the blessed may aid their efforts, and the spirits of the high spheres may shed on them their benign and elevating influence. But you horde together your dangerous spirits. You shut them up and confine them as those who are beyond hope. You punish them vindictively, cruelly, foolishly; the man who has been the victim of your ignorant treatment pursues his course of foolish, suicidal sin, until in the end you add to the list of your foolish deeds this last worst of all, that you cut him off, debased, degraded, senseless, ignorant, mad with rage and hate, thirsting for vengeance on his fellows; you remove from him the great bar on his passions, and send him into spirit-life to work out with hindrance the devilish suggestions of his inflamed passions."

"Blind! blind! you know not what to do. You are your own worst enemies, the truest friends of those who fight against God, and us, and you." (Pages 18 and 19)

The above are but a few passages, culled from many, testifying that to hang a criminal in order to prevent him from committing more crime, is a serious mistake, and liable to perpetuate crime. By far the better plan is to confine him in surroundings freed from harsh, vindictive and cruel treatment, and show him the error of his ways, that he may reap as they have sown, all of wrong he has done unto others, in the ultimate is inflicted on himself. By this teaching until he dies a natural death, when on awakening in the spirit-world he will find the truth of what you have taught, and he will be grateful to the State that has been merciful unto him, and will in time volunteer as a missionary spirit to other misguided ones both on the spirit side of life and in earth life, and crime will gradually decrease.

Those criminals who manifested a true repentance for their crimes, I would train, under proper supervision, in life-saving work, such as manning life-boats, rescuing burning buildings, nursing in fever and infectious hospitals, etc. No more devoted public servants could be found than those brought to see and feel the error of their ways and with a deep desire to atone for the life they have slain offering their own life to rescue those in danger.

To Spiritualists who believe and teach that as we sow so shall we reap, the abolition of capital punishment should be appealed, and Parliament should be petitioned until it is ordered.

Some five years ago the British Spiritualists' League, in conference assembled, resolved to petition Parliament to abolish capital punishment. In drafting the petition, as the then General Secretary, I gave a full list of countries and the five American States, as herein stated, in support of our petition. At that time Mr. Asquith was occupied with the problems of the great war, and

harassing intrigues to put someone else at the head of the state, and so the appeal fell flat. The petition might be more successful now if taken up by the whole Spiritualist movement, and earn the gratitude of the unfortunate, and the smile of approval of ministering angels.

The Infinite God and the Finite Gods.

W. H. Evans.

THE familiar manner in which we talk about God would seem to indicate that we know a great deal about Him, and we rarely stop to think how little we do know about what Spencer terms the "Unknown Reality." Scientific ideas as to the nature of matter are in a state of flux, and this must necessarily have a great influence upon our conceptions of God. We speak of God as Infinite, omnipotent, omniscient, and omnipresent, and we couple this with anthropomorphic views entirely inconsistent with such terms, though there is an undoubted truth in anthropomorphism. Our difficulty is that we cannot get outside of ourselves, and we apply our own personal standards to that which is quite outside its range. Let us face our difficulties, and ask what we mean by an Infinite God?

Infinite means boundless, endless, not circumscribed. Now, personality is the negation of infinitude. Such a conception as an infinite person is a contradiction in terms. The connotations of personality deny the infinitude and eternalness of Cosmic Being. We also speak of God as perfect and at the same time deny His perfection by saying He has an end to achieve, a purpose to fulfil. But perfect Being can have no end. Perfect Being must be complete in Itself; if not, it is not perfect. Thus if God as infinite perfection "seeks an end he necessarily desires something which he lacks," and it is inconceivable to think of Perfect Being lacking anything. The plain and simple fact is, we conceive of God in our own image. But while we acknowledge the difficulty of conceiving of an Infinite Person we are perfectly clear in realising that there is a primal source of all things, a cause for all that is manifest. Our confusion arises because we seek to apply finite standards to that which is infinite, what, then, are we to understand as God? To what does the idea apply?

In our endeavours to understand the universe we seek for something that will correlate the many and diverse phenomena which it exhibits. We instinctively feel that there must be a principle of continuity which links the whole into a coherency. That what appears must inevitably shadow forth on the screen of matter something of that underlying substance in which life and consciousness are inherent. It is natural to question the why and the wherefore, and to seek a basis for our reasoning. The basis is in fact, but the fact is an emergence of something, and we are led to peer behind the fact for the cause of it. Hence our query, what is behind the greatest of all facts, the vast and infinite universe? Or is the universe something more than a fact? May it not be a becoming, a constant creative thrust into what we term the future? Thought of thus the universe becomes the outward, tangible, material expression of Creative Spirit, whose fecundity is infinite and which demands an infinity in which to express itself. Thought of thus God is the correlating Power which expressed in numberless forms, yet holds in itself a creative energy which is exhaustless. The term omnipotent is applicable to such power because it does all things; omnipresent, in that it is the essence of all expression in form; and omniscient, in that it is consciousness itself and knows all causes, itself forever unknown.

God is the life of the universe, the spring of every vibration, and the spirit of motion itself. Vast, infinite, impersonal; itself creative yet uncreate. Itself unknown, yet by direct cognition knowing all, the very principle of intuition. At once the unmanifest and the manifest. The great silence from which is born all sound from the great diapason of wheeling orbs to the faintest sigh from the lips of beautiful womanhood. The complete octave of being, which no formula can express, which no finite mind can comprehend except by paradoxes that baffle the intellect and demands the loftiest faith of the human spirit. Verily,

"who, by searching, can find out God?" Philosophers have exhausted vocabularies to press into an intellectual formula that which defies all formulas, and even the mystic only discovers God in his own spiritual self, and in sweet confusion straightway falls in love with the Infinite, and wins a response which to the purely intellectual man is an illusion.

Here, then, lies the truth hid in the anthropomorphic conception of God. In all the manifestations of Infinite Being there is something of that Being. "All are but parts of one stupendous whole." Those sparks of Infinite Being by evolutionary processes come to an approximately mature development in man, and he with his consciousness perceives something of the creative thrust and infinite fecundity of the Primal Substance. Gathered up into a focus, it becomes directed by the inherent idea and the omnipotence, omniscience, and omnipresence, of God are conceived in the mind of man, and he gives a personality to the Infinite which is His own particular possession, forgetting that the Infinite is greater than personality. Man becomes drunk with his own conceits, and speaks of special favours from God, of being directly under His guidance, and looks down upon all other forms of life as beneath him, forgetting that these, too, contain the same divine essence which breathes from his nostrils, and expresses that wonder of creative energy which springs from Infinite and Eternal Being.

But the glory of man is that he can think, he can image forth; in a word, that he can mould matter, or create. That his mind is open to receive wondrous inspirations, and that ideas germinate, grow and blossom forth in the millionfold expression of his life around him. It is the spirit of Infinite Being which breathes in him and brings to birth all the paradoxes by which he seeks to understand the Infinite. He is in his strivings, in his attempts to create, in harmonic oneness with Infinite Being, and he makes God in his own image.

God is the cause of all; Infinite, eternal, impersonal, expressed in all creative effort; the basis of all intellectual efforts to understand the universe, the one sure rock upon which the mind builds. It is the assumption at the root of all argument, even when men deny its existence. Beyond we cannot go, and it is all in all to us according to our intellectual and spiritual development. Therefore, we simply say, God is.

It is very difficult for us to understand the meaning of the term Infinite, and to realise that it means absolute completeness. We are apt to consider it as relating to that which is before, and to forget that such terms as up, down, before, after, are only applicable to us as finite and local beings; and so impressed are we with the present and its forward movement that we rarely consider what has preceded us. Also, we are apt, in considering the survival of man over bodily death and its wonderful significance, to confine our ideas to our own local and planetary sphere, and be unmindful that what is a law in one world must necessarily be so in all other worlds. The infinitude of God ensures that. If we look at the sky at night and note the numberless worlds which people the cosmic highways, and reflect upon the fact of survival in relation thereto, we shall gain some gleam of a larger brotherhood, and perceive that in our relationships to the whole there must be wonderful links of which we are now unconscious. Growth means expansion of consciousness, or understanding of spiritual things, and one of the things we need to realise is that all planes of finite being are interlinked, and coherent in Infinite Being. The universe has a past, and its study helps us to understand something of the present, and to form judgments of the future.

The order of all created being is change, a continual emergence into expression of hitherto hidden qualities and powers. The universe, like God, is eternal, but within it changes are constantly taking place. Birth, growth, maturity, decline, and death, mark all outward forms. These changes mark the progressive development of the spirit within, and when it has exhausted the possibilities of any one form it abandons it, withdraws its energies and acts in a new form which has been evolving with the grosser one which is abandoned; it passes from our physical view and continues its progress in higher and more subtle forms of being, on finer worlds of life. Thus, infinitude includes

all, and as God is Infinite in infinite directions, the progress of the individualised spirit man must be everlasting.

The multitude of changes ever taking place show to us that worlds obey the laws of birth, growth, maturity, decline, and death. In the infinite past, worlds and systems have rung the changes numberless times; they bore their burden of life, and we may infer peopled the unseen realms with beings whose greatness and power, because of the milleniums they have been in existence and the opportunities afforded them for development, must, in comparison with our own life, be so vast that they are as gods. The powers which they exercise are beyond our present capacity to understand. They possess a wisdom and love beyond anything we have ever conceived. Nevertheless, they have not exhausted, and never can, the possibilities of Infinite Being. They form the ever-ascending hierarchy of beings, the chain which links the tiniest life form with its great possible developments. These are the finite gods, the guardians of worlds, and the directors of evolutionary development.

This will help us to understand the meaning of the term spiritual guidance. The many and varied manifestations of life and consciousness, while being regarded as inherent in the Divine substance of the world, are yet, according to this view, amenable to modifications by intelligent and directive effort on the part of the gods. And as in all nature we see evidences of subdivision of labour, it requires no great stretch of the imagination to conceive of the various kingdoms of nature as having its appropriate—to use a commercial term—managing director, aided by an efficient staff, whose work it is to co-ordinate and exploit the possibilities in those kingdoms. Thus the suggestion that variation in plants and animals have a psychic origin is perfectly reasonable. The underlying psychic impulses in all natural phenomena, being directed by mighty intelligences working to some plan toward a definite end, becomes a reasonable hypothesis. The whole of evolutionary development from fire-mist to planet, from monera to man, becomes for us the definite realisation of an idea inherent in the Divine Substance of the world. There is no chance, no fortitious concourse of atoms, but law and order, and matter is the matrix for the life force to flow into from the invisible realms, and man's body becomes the finished product of the evolution of form which elaborates and reveals the inherent idea, fixed and eternal, with infinite possibilities of future unfoldment.

In the book of Job it speaks of the "Sons of God" coming together in council. The idea of a hierarchy of beings is old, and such councils have undoubtedly been held many times. Applying our idea to the growth of civilisations with their different religions, we see that each civilisation embodies some particular idea, expressive of the people who gave it birth. It is quite understandable to think of such peoples being under the guidance of some particular god. The idea of a chosen people is natural if we consider that in ruder and more simple civilisations there is approximately more close communion with the spiritual guide. The presence of great men, or god-men, becomes understandable in the light of this suggestion, especially when we apply the facts of mediumship to it. For we see that there is no need for digressions from the usual order of nature, no need of a special incarnation of one of the hierarchy, as the purpose could be effected by directing the foetal development of some child in whom would be perceived those hereditary qualities which would fit it for the particular work the guide would want to accomplish. The magnetic and spiritual nexus being specially formed, there would be a consequent overshadowing by the great being when the time arrived for the work of reformation and enlightenment to go forward. The instrument strengthened by the co-operation from such a high and lofty being would be responsive to his influences, and by training be morally strong enough to abandon his whole life to the spiritual life and ideals of his inspirer. This will account for the many god-men and saviours which dot history, and is in orderly and sequential line with nature's processes.

If we apply this reasoning to the founder of Christianity, we shall be able to clearly differentiate between Jesus the man and Christ the controlling spirit. How natural is the exclamation of that spirit at the baptism of Jesus in

the Jordan, "this is my beloved son, in whom I am pleased." Does it not show the spiritual relation existing between Jesus and his Inspirer? Confusion arisen because the Christ-spirit has been confounded with the Infinite God, a conceit which, however pleasing open to drastic criticism. But one can regard the Christ spirit as one of the divine hierarchy whose work lies in helping on the evolution of humanity. Making this distinction preserves for us the naturalness of the man Jesus, and divesting ourselves of the haze of tradition we look upon Jesus, not as God, but as man, like unto ourselves, endowed with fine psychic qualities, and we can understand that in co-operation with the Spirit who inspired him he still works to help humanity toward a realisation of the ethics he preached.

The finite gods are the elder brothers of humanity, we are linked to them by the finest spiritual ties. They superintend the evolution of the race, without interfering with that free play of personalities essential for the development of the spiritual man. At certain periods they direct spiritual power upon humanity and awaken latent centres of spiritual consciousness of the race, produce a quickening of spiritual desires, whose manifestation is often productive of unrest, because the conditions of life do not minister to the higher instincts of mankind. This unrest eventually results in strange and bewildering social phenomena, but in the midst of all that is perplexing, the plan is clear enough to those who have the vision, and we can discern the gradual emergence of a loftier social order. We are nearing the end of an age, where competition ruled, where brute force wedded to unmoral intellect, has produced much that is good, but also much that is evil. The development of intellect without a corresponding unfoldment of the moral and spiritual nature has resulted in discord, social disease and unrest. Competition must give way to co-operation because only thus can humanity develop spiritually. Our civilisation is tottering; there is confusion of tongues, flashes of hatred, narrow and distorted views, all the elements of the new wine which is being poured out, and even the most materialistic worker for social betterment is being used by the spiritual hierarchy to effect their ends. The great plan of welding all the diversities of human nature into a coherent whole, wherein humanity may be viewed as one man in its harmonic oneness, goes forward toward fruition. What we need is to open our eyes, and we shall see that all are being used to contribute towards the end. Spiritual powers and principles are greater than kings or statesmen. They rule, whether we believe it or not, and we shall eventually see that human brotherhood is a principle which unites all life into one, and, interpreting, gives to all worlds of its life, expressive of the Infinite God.

WILL "R.T.O., Bangor," kindly send us his address which has been mislaid?

WE regret to hear that the fine Temple of the Blenheim Spiritualists was struck by lightning during the night of the 18th inst., severe damage being done to the end of the building. Fortunately the property is insured against such accidents.

A CORRECTION.—Referring to our article last week on Irene Toye Warner, F.R.A.S., reviewing Mr. D. O'Donnell's latest book, we find that our footnote stated the title. This should be "Spiritualism Explained" published by Messrs. C. Arthur Pearson. Paper cover, 2s.

THE Altrincham Society (nr. Manchester) had to suspend activities owing to the loss of their meeting place, and consequence were unable to book speakers. They have now taken the Public Hall, and require good speakers. Where any offers of help? There is a good field for propaganda work. Write the editor.

In the "London Magazine" for February appeared a report of an interview with Thos. Edison, the great scientist and inventor, who expresses his views concerning human survival after bodily death, and alludes to a proposed new apparatus for spirit communion. A man cannot of course be a specialist in all subjects, but many of Mr. Edison's opinions are ingenious and thought provoking.

Soul Science.

A. L. Wareham.

I.—MIND AND MATTER.

WHAT is Mind? What is Matter? These are questions that are asked by many thinking persons nowadays. Some believe that there is really no such thing as matter, others believe it to be more fundamental than life, and consequently to have existed prior to mind. The story of the universe as revealed by geology, astronomy, chemistry and physics informs us that "Organic Life" is a comparatively recent appearance on our planet. Whether it exists in any other part of the universe, there is no evidence to say. Its appearance here on earth has been a mystery, no solution having been found by scientists. It is known only in connection with a limited number of elements such as carbon, nitrogen, hydrogen, and oxygen, with minute quantities of a few others, such as sulphur, phosphorus, iron, potassium, radium, etc. The earliest forms, which were comparatively of a very simple description, made their appearance in the waters of the globe. From these were evolved types of a higher and more complicated nature; varieties and species becoming more and more numerous, as fresh adaptations to new environments were made. Some of the aquatic forms became adapted to terrestrial life on land, and from these others were evolved, which were suited to live entirely on land. Development was continued until we have in "Man" the highest type of animal life; and in the vegetation of the present time, the result of successive adaptations of organic life on very different lines.

People have wondered how the life got into the first organic living cells. Some have thought that it must have come from another part of the universe—perhaps from the sun, one of the planets, or a distant star. Many scientists, while claiming no certain knowledge, believed it to be the result of a particular chemical action. It is certainly true that in all forms and conditions of organic life, chemical action persists. There are no known cases of organic life without chemical action; changes are taking place without permission. It would be a mistake, however, to conclude from this that chemical action is the basis of life; all that we can safely say is that it is always associated with organic

When this theory received the strongest support it was believed that the "atom" was the smallest of all particles, and was the ultimate basis of all matter. Now, however, we know that the atom is of a composite nature, and consists of a number of "electrons," which are at comparatively great distances from one another, and are in a perpetual state of motion. What causes the movements of these electrons? Is it some external force, or is it a power within the electron itself? The opinion of physicists is that electrons are actually particles of energy. They are sensitive to certain stimuli, and make their response unerringly. Now, such powers are "vital" or "mental" powers, and it would therefore appear that instead of "chemical action" being the basis of "life," "life" is the basis of "chemical action." Evidence supports the hypothesis, that what has been called "inanimate nature" is really living; in fact, everything is alive. If electrons are alive it may be asked how they acquired their life. It is not at present known whether they are certain from what electrons originate, but it is strongly believed that they are derived from "the ether," which exists everywhere throughout the universe. If this be so, we must, therefore, consider "the ether" to be the source of all life. The ether appears to be the basis of all things; matter, of spirit, of energy, and of life. If there be anything more fundamental than the ether, it has not, as yet, been discovered. We should, however, always allow for that possibility. How did the fundamental substance (probably ether), acquire existence? This is more than man has been able to determine. But we are conscious of existence ourselves, yet cannot account for a basic reason of existence.

We cannot account for the existence of either substance, energy or mind, but most of us accept them as fundamental necessities and actualities. Some scientists include "the

ether" in the term "matter," while others place even electrons apart from matter. We prefer to consider "the ether" as "spirit"—"primal spirit." The word "spirit" is unfortunately used ambiguously, but we shall endeavour to use it only in the sense that "it is substance which evades the power of the chemist to analyse or manipulate." In this sense, electrons lie on the borderland between matter and spirit, and will not be included in the term "spirit." The origin of the word "spirit" justifies its use in the above sense, breath being an intangible substance in a popular sense. Unless "the ether" be considered to be a material substance, it is clear that the basis of the universe is not "matter," but "spirit," and since "life" is made manifest, the "principle of life" must be inherent in the substance from which all manifested things are derived. The ether although perfectly solid, is known to be full of energy and movement; it must also be equally full of life.

It would appear, then, that substance, energy, and life or mind are inseparable, and whereas "sensation," or consciousness is unknown apart from movement, the converse is probably true, that movement always produces, or is associated with, sensation or consciousness.

It is easy for us to realise that there is life in other people, and in animals, because of their responsive actions. We can also appreciate the life of the vegetable world, because of growth and response to condition, but as these signs have not been apparent to us with inorganic matter, we have judged it to be lifeless. The life of the vegetable varies from the life of the animal, and of necessity, the life of the mineral will vary from both, but we know now what our ancestors were not commonly cognisant of, viz., that the inorganic world is not still, but full of movement, and responsive to stimuli, even as are the plants and animals, although in different manner.

We believe that the universe is based on "Spirit," which is substantial, active and living. In the following chapter we shall present in the briefest manner the views of some philosophers on the subject of Mind and Matter.

(TO BE CONTINUED.)

Glasgow Society for Psychical Research.

A SOCIETY has been formed in Glasgow to conduct on scientific lines research work into psychic phenomena. The members of the society are committed to no definite opinions on the subject of psychic phenomena. Their work is to be purely that of investigation.

The following are the office bearers of the new society:

President, the Rt. Hon. A. J. Balfour, M.P., O.M., F.R.S.

Vice-Presidents, Professor W. Macneile Dixon, Litt.D.,

Professor Sir George Beilby, F.R.S., A. K. Chalmers, M.D.,

D.Ph. (Camb.), the Duchess of Hamilton, Miss Janie Allan,

J. Arthur Findlay, M.B.E., Peter Fyfe, Professor Robert

Latta, D.Phil., Rev. John Lamond, D.D., Neil Munro, Litt.D.,

L. R. Oswald, M.D., Lord Sands, Professor W. B. Stevenson,

Litt.D., Henry J. Watt, Ph.D., D.Phil.

Chairman of Council, Professor W. Macneile Dixon.

Vice-Chairman, J. Arthur Findlay. Hon. Librarian, James

Knight, J.P., D.Sc., F.R.S.S. Hon. Secretary, Miss Mar-

garet H. Irwin, 58, Renfield Street, Glasgow, to whom those

desirous of becoming members may apply.

The objects of the society are:—

1.—To conduct, under test conditions, direct investigations into the various classes of psychic phenomena, the results of which may be published and sent to members from time to time.

2.—To collect information on new and important developments in the field of psychic study and research.

3.—To hold meetings of members of the society for the reading of papers and for discussion.

4.—To hold from time to time public meetings which shall be addressed by eminent authorities.

5.—To direct attention to the more important and trustworthy works published on the subject.

6.—To direct interest towards and to spread throughout the community a scientific knowledge of psychic matters.

Do something to attract somebody's attention, and do it the very best it can be done. —H. B. UTLEY.

Founded November 18th, 1887.

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FRIDAY, JANUARY 28, 1921.

Christianity's Debt to Dreams.

IN our last article we spoke of dreams, and it is noteworthy that these have played a very important part in religious history. We wonder how often it is remembered that the beginnings of Christianity are dependent very largely upon five dreams. The first and second chapters of Matthew tell the story in an interesting fashion. "When Mary was espoused to Joseph, before they came together she was found to be with child. . . . Then Joseph was minded to put her away." But "the angel of the Lord appeared unto him in a dream," making an announcement, which caused him to take her to wife. But for this dream the whole course of the life of Jesus might have been changed, for Joseph appears to have been a dreamer, and though we do not suppose that in these modern days the course of conjugal love would have run so smoothly, yet his presence with the child showed those mediumistic qualities which enabled messages to be obtained which were the means of preserving the young life on several occasions.

Next, the wise men from the east came to Jerusalem, and these were secretly called to audience by King Herod, and explained to him that they had come to worship the future King of the Jews. He sent them forth to Bethlehem, to search for the young child, bidding them bring word where he may be found. "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way" (Chron. i. 12). Herod, baffled by these tactics, resolved on the slaughter of the innocents, but again "the angel of the Lord appeared to Joseph in a dream," and ordered the flight into Egypt, thereby saving the child's life.

The dreaming propensities of Joseph were again used after the death of Herod, for, again, "Behold! an angel of the Lord appeared to Joseph in Egypt," announced the death of Herod (a veridical dream), and ordered the family back to Israel (v. 19-20). Journeying to Bethlehem, Joseph heard that Archelaus, son of Herod, was on the throne, and was afraid to go thither, and so again being warned by yet another dream, he turned aside to Galilee, and dwelt in Nazareth. Truly a remarkable sequence of dreams. The Gospel of Luke has it that the birth of John was likewise announced to Zacharias by the angel Gabriel, and that shortly afterwards his wife Elizabeth, who was "well stricken in years," bore a son, John the Baptist. Luke also tells us that Gabriel appeared to Mary—not Joseph—in Nazareth, making the announcement of the birth of Jesus. The accounts are somewhat contradictory and bewildering, but there seems a general agreement between Matthew and Luke that dreams of warning and prophecy characterised the days surrounding the birth of Jesus.

Lo, again, Joseph of the Old Testament was called dreamer." His two dreams excited the envy of his brethren and caused his banishment to Egypt, where he gained and position by his ability to interpret the dreams of others. And since from such events arose the whole drama of Egyptian captivity and the growth of Israel as a victor nation, we find that both the central nation of Old Testament history and the great and central figure of the New Testament are dependent on a series of dreams.

It may well be that in the quiet peace of pastoral the meditative habits of these ancient peoples made consciousness of sensitive men more easily impressible the active agencies of the spiritual worlds than the present age allows. Or, on the other hand, it may be that ignorance of these dark times accounted for all strong impressions necessarily always received in the sleep state) by an amatical and generic term, interpreted "dreams." Be as it may, the modern attempt to abrogate all dream purely physical causes, to irresponsible wanderings of consciousness, or to unregulated uprushes from the liminal strata of such consciousness, is likely to act unfavourably on the early history of Christianity. In sequence it is well that we have no need to go back to ages and uncertain history for the evidence of life here and of a spiritual world which is in more or less contact with us.

The development of analytical criticism concerning man's mental states would gradually undermine the foundations of Christian belief were it not for the reinforcing strength of modern revelation, which is continuously interpreting ancient facts in the light of modern thought and modern research. One can understand the conviction of such a broad mind as that of F. W. H. Myers: "I venture now on a bold saying, for I predict that in consequence of the new evidence, all reasonable men a century hence will believe the Resurrection of Christ, whereas in default of new evidence, no reasonable man a century hence will have believed it." Or again: "Suppose we collect all such histories recorded on first-hand evidence in our own age; and suppose that all these narratives break down on analysis, that they can all be traced to hallucinations, descriptions, and other persistent sources of error, can then expect reasonable men to believe that this marvelous phenomenon, always vanishing into nothingness when closely scrutinised in a modern English scene, must yet compel adoring credence when alleged to have occurred in an oriental country and in a remote and superstitious age?"

Doubtless the quietude and simplicity of a pastoral people living in times when the rush and bustle of modern life—with its telegraphs, locomotives, aeroplanes, factories, and places of amusement—were unknown, did courage the meditative and inspirational impressibility of these races. We can say to-day with Wordsworth:

"The world is too much with us—late and soon
Getting and spending we lay waste our powers
Little we see in nature which is ours."

Modern times have their advantages, but these are bought with a price. The pastoral peace of Keswick has to give us Ruskin, and the rush and hurry of busy modern life often exclude the opportunity to think and meditate. We talk slightly of those things which are

"Such stuff as dreams are made of."

Yet there is the possibility that in the development of the intellectual and rational side of our consciousness may neglect the peace, guidance and satisfaction which comes from the intuitional faculties which are most in touch with the eternal verities, and we are a cold cynic who has merely learned to know and forgotten how to feel.

As we said last week, there are few people whose dreams are of actual value, but the study of psychical phenomena opens our minds to the fact that psychical susceptibility is very varied, and that there are peculiarly constituted people who under various circumstances contact the activities of the spiritual world. It is this mediumistic class, who all the line of history have been the instruments in the communication of the spirit world, to feed material man with the which perishes not.

CURRENT TOPICS.

The Bradford S.P.R. and Fairies.

IN reference to our topic in a previous number concerning the investigation into the photographs of fairies by a body which was styled the Bradford Branch of the Society for Psychical Research, we are in receipt of a letter from a gentleman connected therewith. We are given to understand that a few Spiritualists of some years' experience have formed a small research society for the investigation of psychical phenomena. It was suggested that sometime during the summer a few rambles be held, and that perhaps Cottingley Beck Wood would be visited, and that also PERHAPS a camera might be taken. One of the members was unwise enough to casually mention the existence of the Society to a gentleman connected with the press, who, in the usual journalistic style, adding other details of "exposing fakes," etc., worked his information up into an article.

Journalism or the Truth.

SUCH methods may indicate smart journalism, but it results in such inaccuracy that the "man in the street" is getting a contempt for the average newspaper, whose unreliability is becoming proverbial. One sighs for the traditions of the "fourth estate," when one compares the high standard of a decade ago with the "stunt" methods of to-day. At any rate, the little company of Bradford students are in a state of disgust, and our correspondent agrees with our remark that if the report had been true it would have shown the ignorance of its members concerning psychic phenomena.

Psychic Photography.

ONE at least of the leading dailies has lately been giving prominence to a demonstration given by a Mr. Atcherley before the Walsall Photographic Society, in which "fake" spirit photographs (?) were produced—we are told—under far stricter test conditions than are applied to mediums. This, of course, is untrue on the face of it. We doubt if it would be possible to impose stricter test conditions than the S.S.S.P. have applied in a large number of cases. Mr. Atcherley was at least working amongst the members of his own Society, and we are not told whether or not he had confederates. In fact, we are given no details whatever. We may have more to say when we have further particulars, but at present sensational newspaper reports leave us cold.

To Esperantists.

THE Chevalier le Clement de St. Marcq, Director of the Bureau International du Spiritisme, writing from Brussels, alludes to the forthcoming Annual Congress of Esperantists at Prague, in the New Slavonic state. Will any Spiritualists or readers of THE TWO WORLDS, who intend visiting this congress, and who have proposals to put before the Congress or any of its sections, please communicate with Mr. O. Slenska, Banker at Hradec-Kralové (Bohemia), who is organising the psychical section of the Congress, and will endeavour to make all Spiritualists welcome.

Discussion at Bangor.

THE attack on Spiritualism launched at Bangor (North Wales) by the Rev. Father Quinn at Horeb Chapel has aroused a lengthy newspaper correspondence in the local "Chronicle," and a fine letter has appeared over the pen-name "Observer," who says, "Discussion is a vain thing. If God is on our side we win; if He is not we must lose, and human discussion cannot alter the fact. If we continue the work, it is because we hope to quicken the tide of faith, but the tide itself is set by a higher power. The whole country is overflowing with Spiritualism, and I think we can see on which side the tide has set." That is well said.

A Dignified Summary.

"OBSERVER" continues, "Spiritualism stands for the sublime truth of a formative principle ever at work, insists on every day being considered as God's day equally and wholly claims that every place is God's

house (or should be), every hearth a shrine, and every home a tabernacle wherein the God of Love may be adored, as well as at St Peter's or St Paul's. Spiritualism stands for the truth that the form of worship matters little, the spirit of worship matters much, and above all claims that toleration, peace, love, wisdom, charity, serenity and fidelity are lodestars of existence." The Rev. Father will be feeling uncomfortable, we think.

Spiritualistic Work at Hastings.**A Lady Pastor from South Africa Gives Experiences and Addresses.**

INCREASED interest in the work which is being carried on by the Hastings and St. Leonards Christian Spiritualist Society at 3, Carlisle Parade, Hastings, was excited by the visit to it of Mrs. Gladys Davis (who has been pastor of a Spiritualist Church in South Africa) recently, during the temporary illness of Mrs. Annie Johnson, the gifted medium of the Society. Mrs. Davis stated that she was born in South Africa, and that Spiritualism had spread very widely there. She had been working as a pastor of a church of the National Spiritualistic Union at Johannesburg, and she had given up her work there for the purpose of coming to England to gain further experience, after which her guardians in the angel world would take her back again. The National Spiritualist Union of South Africa saw that their pastors were fairly dealt with, and that they received proper stipends. They had diplomas and certificates, setting out what they were able to do, and they were not recognised in South Africa in any other sphere of work than those mentioned. She was fully qualified, and she was able to state that Spiritualism had made her a much better woman than she was under her former narrow teaching. What people wanted was not theory and "hearsay," but the truth.

In South Africa they had a very fine trumpet-medium, and she (Mrs. Davis) had attended the sittings on several occasions, and she had also witnessed materialisations. Since she had been in England she had seen some wonderful things, especially in the north, including remarkable manifestations, and there could be no question as to their reality. She went to the north of England from Brighton, and since she had returned there she had been present at further extraordinary manifestations and phenomena.

After describing the unexpected way in which friends of hers—a man and his wife, who were well-known Spiritualists—were provided by their spirit friends with the money necessary to enable them to attend a trumpet seance, which they could not otherwise have done, although they greatly desired to be present, because of their lack of means, Mrs. Davis referred to other experiences she had had in this country. Incidentally, she said, that in the north of England, especially in Northumberland, there were wonderful clairvoyance, and trance and other addresses. She urged those present, as Spiritualists, to keep up a high tone, and then proceeded to give a simple but effective spiritual address from one of her controls, who had been a sister of mercy when on the earth plane.

Referring to the chapter in the Bible which had been previously read at the meeting, and to the parable of the wheat and the tares included in it, "Angelus," as the spirit was named, urged that clergymen should not be denounced, but that they should have the sympathy and prayers of Spiritualists, that the teachings of Jesus of Nazareth should be more fully revealed to them. If that were done, God's blessing would rest upon them. Whether they were Spiritualists or Catholics it mattered not, if they each walked in the footsteps of the Master and tried to plant seeds of love wherever they went. Let them not judge others, but try to put unkind thoughts away from them. It was not often she spoke, but she had been drawn to this meeting by love and sympathy to those present, and she would come and speak to them again.

The addresses were followed by interesting and startling clairvoyance by Mrs. Davis, which was also greatly appreciated.

Debate at Doncaster.

W. G. Hibbins, Esq., B.Sc., v. Rev. John Bretherton.

AN exceptionally large gathering of 250 people assembled at the Y.M.C.A. discussion class at Doncaster on Jan. 7th to listen to an interesting debate on Spiritualism by these two gentlemen. A large number of people were unable to gain admission. The chair was ably taken by Mr. E. Phillips, who suitably introduced the contestants.

Mr. Hibbins is a trained scientist connected with the Sheffield University, whilst Mr. Bretherton is the minister at Priory Place Church, Doncaster.

Both speakers brought with them a following from their own "camps," and the numerous punctuations by sections of the audience of the speakers' remarks left little doubt of the side to which they belonged.

Mr. Hibbins opened the debate in a half-hour speech, and claimed that Spiritualism was no longer a matter of doubt. It had long since passed the purely experimental stage. As a religion it embraced the principles of the brotherhood of man, the survival of the human race and the hereafter, but it went further than that and accepted communion with the dead. Proof of the reality of communion with the dead was too overwhelming ever to be successfully refuted. Scientist after scientist and scholar after scholar, sceptical at first, had investigated the question of spirit messages, and again and again they had declared the evidence to be irrefutable. Many scientists had had to revise their whole creed and philosophy in the light of what Spiritualism had taught them.

Mr. Hibbins said that he himself had been a scientist all his working life. He was used to scientific investigation, and he had to come to the conclusion, as a man of science, that when all objections were removed there was no alternative but to accept the case the Spiritualists put forward. He gave remarkable illustrations of Spiritualistic communing, and insisted with all his vehemence that the case was established beyond all doubt. He had added considerably to his knowledge of natural science by his study of Spiritualism.

The Rev. John Bretherton, in reply, remarked that the study and practice of Spiritualism had been attended by a good deal of fraud, but he would deal only with the sincere and genuine adherents of the cause. So far as Spiritualism stood for Christian fellowship and the brotherhood of man, and acknowledged the existence of a Creator, he agreed with their principles, but when they came to "communion with the dead," with the interposition of mediums, and "controls," he parted company with them. The employment of mediums was nothing more or less than priestcraft. The receipt of mysterious messages did not necessarily signify any spiritual origin. The mysterious and inexplicable was not necessarily the supernatural. There might conceivably be several explanations; in the sub-conscious mind might possibly be found the cause of much hitherto unexplained phenomena. He made a decided impression when he declared that if God had wished the dead to commune with the living He would have chosen a method less open to mistake and fraud than the clumsy method of the medium and the control.

The rev. gentleman astounded the audience by admitting he agreed with nine-tenths of what Mr. Hibbins had stated, but did not agree with the other one-tenth, his principal objection being that whilst admitting the communication between the "two worlds," he remarked that the four-fold method (one spirit communicating the message to another spirit, the latter passing it forward to the control for the control to convey it through the medium to the recipient) of transmitting these messages was very clumsy and allowed every form of deception.

There was no lack of debaters. Not a single member of the Debating Society made a speech. They left it to the strangers, and for the most part the discussion was in the hands of advocates of Spiritualism. Several of them insisted that they had found ordinary church or chapel doctrine incomplete, and had accepted Spiritualism because it gave them what other forms of religion did not supply.

The replies of Mr. Bretherton to the questions were very weak, particularly in one instance when he was asked

to keep to the point, and his only reply was "our friend is better versed in scripture than I am."

The time allowed each gentleman for replying was twenty minutes, but our rev. friend was only able to occupy about twelve minutes. Mr. Hibbins' reply was very powerful. He asked the rev. gentleman how long he had been investigating Spiritualism, and further confessed that his remarks had set up nothing but ninepins only to be knocked down again. The argument that the communication was fourfold was wrong, and was only the rev. gentleman's own construction, in other words, "man-made."

The vote taken (which is usual at the Y.M.C.A. debates) certainly only claimed 61 in favour of Spiritualism compared with about 100 for the opposition, the remaining company being neutral. Mr. Hibbins must surely have felt that he had had quite an easy and comfortable time, especially during the discussion to see and hear how the local adherents skittled the few points that the minister had raised against Spiritualism.

Many thanks must be accorded to our friend, Mr. Hibbins, for the able and well-reasoned-out defence of our cause. It is well worth noting that the debate has had its pleasing effect, as the local rooms were full on the Sunday evening following. Mr. Hibbins' points gave "food for thought."

One word for the rev. gentleman. He was a gentleman, otherwise the strong arm of our defender would have been extended more.

That Mr. Hibbins' case made a deep impression is evidenced by the fact that the Y.M.C.A. has invited him to come again and give them a full evening on Spiritualism.

CORRESPONDENCE

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

FAIRIES.

SIR,—Referring to your paragraph on fairies, p. 19 of issue of Jan. 14th, I should like to correct the statement, which has been widely circulated, that the Bradford Branch of the Society for Psychical Research is going to investigate the case, and is proposing to hold a Spiritualistic seance on the spot. This latter remarkable statement would lead most people to suspect the genuineness of the former. The fact is that no Bradford Branch of the Society for Psychical Research exists, nor do I know anything about any local Society proposing to investigate. Apparently there is some such group, which may have given itself a name suggesting that it is a branch of the S.P.R.

I agree with you entirely about the absurdity of holding a "Spiritualistic seance" on the spot.

Please allow me to congratulate you on your excellent article on "Religion and Heresy," and on Mr. Coleman's admirable treatment of the question, "Philosophy or Phenomena, Which?" J. ARTHUR HILL.

THE GIFTS OF THE SPIRIT.

SIR,—Our mediums, what of them? Are they the best we can produce? On the whole we find that although our movement possesses many mediums of varying abilities, there are few indeed who endeavour to approach perfection in the development of their special gifts. The world at the present time is crying aloud for "light, more light," and a better and firmer contact between the two worlds. Yet we find that no effort worthy of notice is being made to ensure good media for our movement. What is the remedy? Surely it lies with us Spiritualists. In our private circles we find people who are trying to develop the gift of clairvoyance sitting with people who would never become good clairvoyants if they sat the whole of their physical existence. How, then, are we to help media to develop their special gift to the best advantage? Why not let us have (private?) circles formed to develop these gifts in their respective

order, these circles to be conducted by responsible members of societies? Thus when a person is told by a public medium that he or she would make a good clairvoyant they can apply to the society, and the society can then admit them to a circle sitting for the development of their special gift. By this means we would save an enormous amount of psychic power. We do not want, putting it in a vulgar way, to become "psychic jacks of all trades and masters of none." But rather we want the best, and nothing but the best, because we know that ere long the world will be putting a tremendous strain upon media in its efforts to obtain a larger knowledge of the spirit world.

A. J. HERCOMBE.

WANTED, A SOUND PHILOSOPHY.

SIR,—At the commencement of this letter let me say that I have one eye on the Editor's censorship, the other on brevity. Nevertheless I must ask to be allowed to advertise my wares. I have sent several articles to THE TWO WORLDS which have not yet been published which will clear up my peculiar position, I think, in regard to being a Spiritualist. If they ever get in print your correspondents, Mr. May and Mr. Seth Ackroyd, and the readers of this journal will no doubt be enlightened, or at least interested. I do not claim that what I have written are literary compositions. Words are not my working tools. On that score I think the bulk of your readers will be tolerant.

One article was written on the basis that the universe came into existence by the ether that was already in existence becoming very very cold by the absence of any heat. Another article shows how I, in the guise of a superman, or a devil's imp, would have shaped the planet we live on. In yet another article I suggest how we become what we call a duality—matter and spirit. The fact that the planet goes round the sun at the rate of nineteen miles a second is a factor in this connection. The first and third have something to do in our becoming, and therefore are included in the science of life and Spiritualism. There were other articles also.

It is very good of Mr. May to compliment Plato on being the greatest human mind, but what he supplies from that source does not satisfy me. I have been told before that good and God are synonymous terms, with an O dropped out. Also that evil is the devil with a D added. I also seem to remember other statements about God and the devil. An extraordinary coalition of ideas in combination against all unbelievers in God. You know where the onus of proof lies. My mind thinks on natural lines in approaching the riddle of the universe and our own becoming, without thinking that there is some other intelligence or consciousness manifesting itself, despite the so-called design in nature.

Concerning mankind's doings, I consider it our duty to guide our circumstances so that the highest ideals may be realised while we are here. This is the place to lay the foundation. In this nursery we must pull together. At present some of us think we are being guided by some unknown great power, while others say, "Oh, hang that tale, I am looking after myself and mine." A spirit friend of mine says he "rode roughshod over his fellowman" in his days on earth, with dire consequences for his future happiness in spirit life. Several years back I made a practice of trying to get my spirit friends to tell me who they were when on earth. This particular one showed me a clock face with a finger moving backwards, as an indication that he lived on earth several centuries ago, and to give me an idea of what he did to his fellowman, he showed me an Irish eviction. He was an Irish landowner, with a title that is still in existence. When I asked him where he had been during those centuries in spirit, he showed me what I called at the time a ghost field, the ghosts being pictures of his own mentality, springing up before him and tormenting him. The surprised tone he used of "my dear wife," when I saw clairvoyantly a lady coming towards me when under his influence, will long remain in my memory. He gave me to understand that that was the first he had seen of her in spirit. Is there any explanation for such like occurrences? What must the mental hells or purgatories be like for our industrial magnates? We are all human beings, and according to my standard of morality or ethics we should all do to each other

to the best of our ability, as members of a common whole, and thereby avoid these hells, and what is of first importance here is to establish a contented people.

I am much obliged to Mr. Ackroyd for his sympathy, but, to be candid, I feel that I do not need it. On the contrary, mine has always gone out to God believers. I often wonder how people reconcile their different conceptions of God, and how some people enjoy picking up one God idea after another, only to be dropped like hot bricks. The philosophy I want must co-ordinate every science, material, spiritual, psychic, or any other that may come into existence. A superb, grand philosophy.

I am all for accepting the conclusions of science, but I must not be prevented from using my imagination. If I can imagine a new concept and get it published, I shall only be delighted to see or hear it examined or criticised. If it appeals to minds as acceptable, let it be so. Etheric science says matter has been derived from ether. My idea is that spirit also has been derived from ether. Nature transmutes things. I do not think it a greater task for nature to transmute matter into spirit than it is for nature to transmute ether into matter.

As Spiritualists we ought to know that the act of dying is a matter of the spirit body passing out of and through the material body. The spirit body has occupied the self same place as the material body while living. Two things occupying the same place. I contend that ether can and does occupy the same place as matter. And that, in fact, the atmosphere, the planet, and all its living things, pass through the ether of space without parting the ether. We shall all be monists when science tells us that spirit as well as matter has an etheric origin. And I think Spiritualists will be the least surprised when science tells us so. Do we not already speak of the spirit world as etheric? Dualist and monist tend to coalesce. Also in the matter of the God-head the tendency is towards discovering whether nature is conscious or not.

THOMAS STORM.

A Psychical Experience.

I FIND all schools of thought so very interesting that I cannot afford to be named after anyone in particular, but when I hear Spiritualism labelled as fraud, I become a real fighter in its favour, and in my Quakerish way give some of my natural—not even psychic—broad daylight experiences. Here follows one: A few years ago I was seated one summer afternoon in my sanctum when there suddenly appeared in one corner of the room a young woman who had lived in my employ as maid, dressed in her black frock and apron as of yore, but with her hands to her face and crying bitterly, saying, in quite her natural voice, "Oh! madam—father! father!" I looked at her calmly, and said, "What is the matter, Skelton (her name)? Is your father dead?" Still wringing her hands, she said, "Oh! madam, worse than that." Here followed again, "Father! father!" then instantly she disappeared.

I should add that she passed out of her body at my seaside house in France, and that I had her parents' address to where her belongings were sent, somewhere into the country in England. I wrote at once to her mother as follows:—"DEAR MRS. SHELTON,—I do trust that you are getting over the shock of the loss of your dear daughter. She gave every satisfaction whilst in my employ. This surely must be to her benefit now, and some satisfaction to you to have me say so." The mother answered: "DEAR MADAME,—I was glad to receive a letter from you, but I have a trouble worse than death, for my husband was taken to the lunatic asylum last week." The same phrase, you will note, "worse than death" was used by both mother and daughter.

I have not seen anyone who has passed over for a long time, and I seldom visit a seance. I fancy mine is "second sight," for spirits appear to me quite in their material form, and speak in their natural voices, then disappear like a flash of lightning.—A.T.

We are sorry to hear that Coun. John Venables, of Walsall, has broken down in health, but after a partial recovery has gone to the coast to recuperate. May he soon be strong again.

REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No Special or Ordinary Reports two Sundays old will be inserted.*

In all cases where the address of a meeting place does not appear in a Society report, it will be found in the Platform Guide.

Special Reports.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

YORKSHIRE DISTRICT COUNCIL.

At East Leeds Spiritualist Church on Sunday, Jan. 9th, the Leeds Subsidiary Group, after dealing briefly with minutes and correspondence, made way for the more important business of the county, namely, the consideration of the Constitution Subcommittee's report for adoption by Subsidiary Groups.

The county representation was of a fairly representative character, including two officers, 5 subsidiary groups and 21 Societies. The sub-committee had found little reason to alter the existing constitution, the few changes being generally of a technical character to conform with the recently adopted constitution of the county, and the Articles of Association. No alteration was made, and the report was accepted with especial thanks to Mr. Gush for his services. A motion that they be finally adopted at Attercliffe on Sunday, Jan. 30th, was agreed to.

The secretary was instructed to convey to Mr. Webster (President) and to Mr. Yates our sympathy in their serious indisposition.

Five subsidiary groups were appointed, with the titles, Sheffield and District Subsidiary Group, Leeds and District, Bradford and District, Halifax and District, and Hull and District. Societies previously affiliated to the respective district committees were allocated to the same subsidiary group, with three or four exceptions, which were referred to subsidiary groups for amicable arrangement.

A motion was adopted to arrange for the printing in convenient form of the S.N.U., District Council, and Church Constitutions, together with the district council and subsidiary groups constitution, after ratification by the National Council.

The evening service was presided over by Mr. Rastall, who had ably presided throughout the day's proceedings in the unavoidable absence of Mr. Webster, and was addressed by Messrs. Beety, Stabler and Ackroyd and the thanks conveyed to the local friends for the admirable welcome and provision for our welfare.

CROYDON, CHURCH OF THE SPIRIT, HAREWOOD HALL, 96, HIGH ST. Sunday, Jan. 30th, at 11. Mr. Percy Scholby. At 6.30, Mr. George Prior.

LONDON: EALING.

The annual general meeting of the Ealing Society took place on Saturday, Jan. 8th. After the minutes of the 1920 A.G.M. had been read, the new rules (drawn up in accordance with the requirements of the S.N.U.) were placed before the members for discussion. The rules were discussed clause by clause, and after one or two minor alterations, were adopted. The treasurer presented the Balance Sheet and a detailed report of the Society's financial working for the past year. There was a balance in hand of £38 15s. 10d. A very hearty vote of thanks was passed to the treasurer for the admirable way in which the finances had been managed. The President thanked all those officers and committee who had so ably assisted him during the past year, and reminded the members that any progress the Society was to make could only be accomplished by the untiring efforts of all concerned. The election of officers and committee then took place. President, Mr. Ambrose; vice-president, Mr. Holloway; treasurer, Mr. Butler; secretary, Mrs. Ensor; all being returned unopposed. The following six councillors were elected: Messrs. Preston, Bolton, Whitmarsh and Ensor and Mesdames Ambrose and Golden. The developing circle leaders, Mrs. Golden and Mrs. Holloway. Librarians, Mrs. Ambrose and Mr. Preston. Delegate, Mrs. Ensor.

LONDON: HOUNSLOW.

THE HOUNSLOW Society of Spiritualists held their annual general meeting on Tuesday, Jan. 11th, at the Adult School, Whiston-rd., when between 50 and 60 were present. Coun. J. J. Clements took the chair, supported by officers of the church. The report for the past year was read by the secretary, stating how the Society was formed, and also the rapid progress that had been made. The balance sheet was then read, and notwithstanding the heavy expenses that had been met during the nine months, a balance of over £5 was shown.

The treasurer's report, also the auditors' report, were then read, and all due credit was given by the members to those who had worked hard to make it a success.

The election of officers for the ensuing year then took place, when most of the officers were re-elected. Mr. E. W. Burton was elected President and Coun. J. J. Clements as one of the vice-presidents. It was an enjoyable meeting, preceded by tea at 6.30. Another interesting item was a resolution moved and seconded that this Society give £2 2s. from their funds to the Hounslow Adult School Building Fund as a mark of appreciation for allowing us to hold our meetings at their school. This was carried amid applause.

Mr. F. S. Clements replied with thanks, stating that as they were not out for making money, but teaching as the Spiritualists teach, the Fatherhood of God and the brotherhood of man. The meeting concluded with a hearty vote of thanks to the chairman.

LONDON DISTRICT COUNCIL.

THE quarterly meeting of the London District Council was held on the 12th inst. at South Place Chapel, E.C., there being present 14 delegates and 13 associates members. The principal business of the evening was the new rules, which have been drawn up by the committee in accordance with the requirements of the New Constitution of the S.N.U. The treasurer presented the Balance Sheet for the previous year, which had been delayed

owing to the absence from town of one of the auditors. He also gave a report of the financial working for the current quarter. The report was adopted. The delegates from Brixton and Plais-tow Societies presented balance sheets from their respective Societies, both showing a healthy condition of things. The delegates were requested to convey the thanks and congratulations of the Council to their Societies. The President, Mr. R. Boddington, urged upon delegates the necessity of their conveying to their Societies the importance of prompt compliance with the new rules, both with regard to this Council and the S.N.U., in order that smooth and harmonious working be ensured. He also urged them to see that any petition forms which might be still in the keeping of Societies be immediately returned.

LONDON: LEWISHAM.

Mr. Wm. Ford gave an address on "The romance of life." Spiritualism, he said, re-opens many chapters closed by historians, not only in the Bible, but the book of life. There is no limit to the experiences we may enjoy with the great and noble who have lived here. It is a factor in human life to-day for revealing God's will to the people.

LONDON: TOTTENHAM.

ON Friday, Dec. 31st, Mr. Pulham put into the earth the physical remains of Mr. Thomas Firth, one of the pioneers of our Movement. Having reached the venerable age of 79, Mr. Firth was one of the founders of the Tottenham Church, and he and his family were some of the first workers who threw their house hospitably open to one and all, and also witnessed in their home some materialisation which would fill the present generation with amazement. His gain is a severe loss to the Movement in general, and to the Tottenham Church in particular. We cannot mourn for him for he has suffered long and severely, and we trust that his work for the Cause is by no means ended.

NORTH LONDON.

A VERY happy evening was spent on Jan. 15th, when the North London Lyceum held their New Year's party. The members and friends attended in great numbers, probably constituting a record for the Lyceum. The programme of music, etc., which followed the games was delightfully rendered and all conceded that the evening was very pleasantly spent. The occasion should prove that the prospects for the forthcoming play of Feb. 12th and 26th are very encouraging, and it is hoped that many will take the opportunity to witness the performance.

GRAMSLINGTON & SEATON DELAVAL.

To be in line with the National Union rules, the members and friends of the above Society held a business meeting on Sunday, Jan. 16th. Mr. W. Armstrong presided. The financial report was read by the secretary, who explained that the financial year for all Societies in the National Union was from January to December, therefore the Balance Sheet was for eight months, May to December. The Society's building fund had increased £26 16s. 8d., making a total of £36s. 8d., which the members accepted as satisfactory.

The election of officers resulted as follows: President and treasurer

Mr. W. Armstrong; vice-president, Mrs. Pegg; correspondence and financial secretary, Mr. Jas. Adams; stewards, Messrs. Robertson and Daymond; auditors, Messrs. Pegg and Hogg; committee, Messrs. Simpson, Armstrong, Coulson, Shrandor, Hope, McClean, Delf, McNally, Richardson, Rendal; trustees, Messrs. Armstrong, Adams and Shrandor.

BRISTOL.

MRS. E. NEVILLE, of London, was our speaker at Bishop-st. Spiritualist Church on Jan. 16th morning and evening. In the morning her address was "Inspiration," and in the evening "The five pointed star." Both addresses were lessons to be remembered, and her clairvoyance was excellent.

CANADA: TORONTO.

THE Britten Memorial Spiritualist Church closed the old year and opened the new year with its most successful functions with a watch night service, and continued celebrating it with a ladies' effort, with tea and social, which was a great success. On Sunday morning Mrs. Stier unveiled an oil painting of Emma Hardinge Britten, which was the work, and generously given by one of its supporters.

CAERAU.

AN overcrowded audience welcomed Arthur Clayton on his first appearance to the district. He conducted a very successful week's mission. During his stay he delivered three fine addresses and some most convincing clairvoyance, all being recognised. He left Caerau, leaving behind him numerous friends, who wish him every success in his mission and a speedy restoration of his physical sight.

CARDIFF: CENTRAL.

ON Sunday, Jan. 16th, we held our Lyceum in the afternoon. There was the naming of the infant daughter of Mr. and Mrs. A. Dawson, there being a large attendance for the occasion. The evening service was taken by the President, Mrs. Marshall, and Mrs. Groom, who gave the address to a large audience. Mrs. Marshall gave clairvoyance. The after circle was conducted by Mr. Marshall, who gave clairvoyance, and also Mrs. Griffiths.

PORTSMOUTH.

THE twentieth annual meeting of members of the Portsmouth Temple of Spiritualism was held on Wednesday evening under the chairmanship of Captain Lawrence, when a large number of full and probationary members attended. The reports of the officers and committee testified to the very smooth and harmonious working in all branches of the church's activities. The first mortgage of £70 had been repaid, and the debt now remaining was at the low figure of £600, but such were the promises received of financial support, and the eagerness with which members were settling fees in advance, that even the most pessimistic member could visualise another reduction of £200 in the near future.

The bookstall receipts for literature were phenomenal, and £40. of its profits had already been handed to the Building Fund. During the year £38 had been donated by the church to local charities. The Lyceum (Sunday School) was well supported, and 70 names are now on the school

register. A recent visit from the District Visitor had been paid, and his letter of congratulation to Mr. Harry, the Lyceum conductor, elicited much applause. The whole of the church work in every branch is carried out gratuitously—no paid servant being employed—and the President, in his address, thanked them all collectively and individually for the yeoman services so freely rendered. The programme of speakers and demonstrators had been filled for 1921, and many were booked for 1922.

The new executive were elected as follows: President, Captain Lawrence, R.N.; senior vice-president, Miss A. M. March; junior vice-president, Mr. A. E. Fielder; secretary, Mr. J. G. McFarlane; treasurer, Mr. Y. Hirst; Lyceum conductor, Mr. Harry; committee, Mesdames McFarlane, Fielder, and Lawrence, Messrs. Woodstock and Cutler; delegates to National and District Councils, Mr. T. B. H. Long; organist, Mr. Albany; Building committee, Commander Pitcairn, Messrs. Gutteridge and Hirst; auditors, Messrs. Mouncestephens and Snook; Parliamentary delegate, Capt. Lawrence.

Plans were made for the inauguration of a healing class with the object of early treatment of all sufferers by spirit help. It was also decided to form a choir under the leadership of the hon. organist.

Votes of thanks to all helpers and to the evening and weekly papers for their many impartial reports concluded a truly harmonious meeting.

NEW TREDEGAR.

THE Phillip's Town and District Spiritualist Society (affiliated to the South Wales Spiritualist Union) held a special meeting on Tuesday, Jan. 18th, at the Old Library, Workmen's Hall. Mr. Arthur Clayton, the blind boy medium of Nottingham, took the platform before a crowded audience. His address was very interesting, and his clairvoyance proved very accurate.

NUNEATON.

THE Nuneaton Spiritualist Church had Mrs. Pears, of Coventry, for its Sunday speaker. She attracted large audiences, over four hundred persons being present at the evening service. Her subject in the afternoon was "Love," and in the evening, "Christ, the only begotten." The manner in which these subjects were dealt with was touching in the extreme. After each service she gave convincing clairvoyance and messages, all descriptions being recognised. Mr. Mason took the chair.

SLAITHWAITE.

THE opening of the National Spiritualist Church on Saturday, Jan. 22nd, was presided over by Mr. Martin Farrington, Mr. A. Wilkinson, of Halifax, and Mr. Gush, of Huddersfield, officiated. It was a large gathering. Short speeches were made by officers and old members, and much enthusiasm, optimism and appreciation was shown of the efforts put forward by the small band of willing workers. The spirit of the past was in the present, and the church is a real credit to all concerned, both embodied and disembodied. A vote of thanks was approved.

On Sunday, the hall was filled to overflowing, and the services were most successful. Mr. Wilkinson again officiated. After an inspiring address very convincing clairvoyance was given (full names) such as to make the thoughtful ponder. Mr. Mead, of Hyde, officiated at the organ.

SHEFFIELD: HEELEY.

ON Sunday, Jan. 23rd, Mrs. Glenn, of Wakefield, occupied the platform, taking for her subject, "The divinest mystery of life," and held one of the largest audiences that we have had in our church in amazement. Her eloquence, coupled with an high intellectual address, was of the highest.

MEETINGS HELD ON SUNDAY, JANUARY 23, 1921.

BARROW-IN-FURNESS. — Mr. D. Griffiths gave a fine trance address on "Spiritualism and medical science, and Spiritualism and the social problem of to-day." He also gave clairvoyance. Mr. Towler presided.

BEDWORTH. — Mrs. Pears gave addresses on "Psychic auras" and "Love, truth and justice." She also gave clairvoyance. Mr. Rowe presided.

BIRMINGHAM. — Mr. Mea, morning and evening, gave clairvoyance after each address.

BRISTOL, United. — Morning, open circle. Evening, Mrs. Bewick, of Cardiff, gave an address followed by clairvoyance. Mr. Taylor presided.

CARDIFF, Central. — Lyceum anniversary, presided over by the President. Songs, solos and recitations were ably rendered by the children, also prizes were distributed.

BRISTOL. — Miss Mary Mills delivered an address and clairvoyance.

COVENTRY, Lockhurst. — In the afternoon Mrs. Coles, of Birmingham, gave an address. Miss Alberta Neal sang two solos. In the evening Mrs. Coles spoke on "Biblical Spiritualism." Good clairvoyance.

COVENTRY, Broadgate. — Miss A. Phillips, of Burton-on-Trent (the flower medium), conducted the services and gave an address on "Spiritualism, what is it?" together with floral clairvoyance.

CWM. — Special visit of Mr. A. Clayton, of Nottingham, on Tuesday and Wednesday, Jan. 19th and 20th. His inspiring addresses and remarkable clairvoyance were much appreciated by the large audiences present.

EASINGTON LANE. — Our President, Mr. Jones, discoursed on "Spiritualistic teachings." Readings were given by Mr. and Mrs. Hook.

EASTBOURNE. — Mrs. L. Harvey, of London, gave an address, followed by clairvoyance.

EXETER, Market Hall. — Mrs. M. A. Grainger discoursed in the afternoon. Mr. Chas. Tarr, in the evening, spoke on "Is civilisation doomed?"

HIRST. — Mr. Ralph gave an address. Clairvoyance by Mr. Shears.

KIRKCALDY. — Services conducted by Mr. A. M. Duncan (Pres. of Bon Accord Society, Aberdeen). Mr. Hendry gave clairvoyance. Mr. Wylie presided.

LONDON. — Battersea. Morning, circle. Evening, Mr. R. Sturdy gave an address.

Brixton. — Mr. R. Boddington gave an address on "Spiritualism: past, present and future."

Clapham. — A trance address on "Our spiritual gifts," by Mrs. Neville, followed by clairvoyance.

E.L.S.A. — Mr. Laws paid a visit to Forest Gate, and gave an address on "If a man die, shall he live again?" which was followed by clairvoyance.

Fulham. — Morning, circle. Evening, Mrs. Olmpton gave a trance address afterwards giving clairvoyance.

PROS. — Sunday next, at 7, Mr. Smyth Hounslow. Trance address given through Mr. Bolton, followed by clairvoyance.

Little Ilford. — Mr. G. Taylor Gwynn gave an address on "My soul and I. Questions were answered."

Manor Park. — Morning, Mr. Mead conducted healing service. Afternoon

Lyceum. Evening, Mr. A. Drinder gave an address and clairvoyance. S.L.S.M.: Morning, circle conducted by Mr. H. Cowlam. Evening, Mrs. A. Boddington gave an address, followed by clairvoyance.

LOUGHBOROUGH. — Mr. W. Harvey gave addresses on "Happiness" and "The eye of a sowing time."

MEXBOROUGH. — Mrs. Thickett, of Sheffield, in the evening took for her subject, "The truth shall make you free," followed by clairvoyance.

NANTYMOEL, Lesser Hall. — Services conducted by Mrs. Barnstable, of Cardiff. Clairvoyance was given and many were acknowledged. In the afternoon the Lyceum was conducted by Mrs. Barnstable. The Nantymoel Society (South Wales) has changed its hall from 50 Oakfield to Lesser Hall, Nantymoel.

NEWPORT, MON. — Address on "From materialism to Spiritualism," by Mrs. J. Barnstable, of Cardiff. Also, clairvoyance was given.

NORTHAMPTON. — Addresses and clairvoyance by Miss Bartlam, of Birmingham.

PAIGNTON. — The chair was occupied by Mr. R. Bulleid. Address was given by Mr. Marshall on "The religious history of the world." Clairvoyance by Miss Frisby.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. S. G. Heath, of Brighton.

PLYMOUTH, Stonehouse. — Meeting conducted by Mr. C. Arnold. Soloist, Miss Cook. Trance address by Mr. P. Webb on "The real life." Clairvoyance by Mrs. Martin.

PORTSMOUTH, Temple. — Mrs. E. Marriott gave addresses and clairvoyance.

RUGBY. — Prof. Moss, of Birmingham, conducted our meetings and gave lectures.

SWADLINCOTE. — Meetings were conducted by Mr. S. Rose, of Derby. He gave addresses in the afternoon and evening, also clairvoyance.

TREDEGAR. — Morning, discussion on "The seven principles of Spiritualism," owing to illness of Mr. W. Howell. Evening, Mr. W. Howell gave address on "The creed of the Spiritualist," followed by members' annual meeting.

WEST MELTON. — Mr. Gibson, of Wentworth, gave an address on "Do the dead live?" followed by clairvoyance. Mr. Bullock presided.

YORK, National. — Mrs. Jones gave an address on "We have no abiding city, but seek one to come," also clairvoyance.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 30TH, at 2-30, LYCEUM. At 6-30, Mr. CAUNT. At 8-15, Mrs. HOLDEN.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.

THURSDAY, at 3 and 8-15, Mrs. LANGFORD.

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

JAN. 30. — Circle for Members Only.

FEB. 6. — Mr. W. ROOKE.

13. — Circle for Members Only.

20. — Mrs. RUTH DARBY.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, JAN. 30TH, at 2-30, LYCEUM. At 6-30 and 8, Mr. HEPPWORTH.

WEDNESDAY, at 3, Mrs. ANDERSON.

SUNDAY, FEB. 6TH, Mrs. LANGFORD.

Society Advertisements.

Manchester Society of Spiritualists, 38, MASKELL STREET, ARDWICK.

OPEN CIRCLES

will be held in the Rooms of the above Society every Sunday Afternoon at 3 o'clock prompt.

Doors closed at ten past. All invited.

Collyhurst Spiritual Church, COLLYHURST STREET,

SUNDAY, JAN. 30TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE.

At 6-30 and 8, Mrs. A. JONES.

MONDAY, at 3 and 8, Mrs. E. NOBBS.

WEDNESDAY, at 8, Mrs. LARNER.

SUNDAY, FEB. 6TH, Mrs. SHARPLES.

Longsight Spiritualist Society, SHEPLEY ST., OPPOSITE PIT ENTRANCE KING'S THEATRE.

SUNDAY, JAN. 30TH, at 6-45 and 8-15, MISS WALLWORK.

TUESDAY, at 8-15, Mrs. SHEARSMITH.

THURSDAY, at 8-15, Mrs. WILMOTT.

Open Circle on Saturdays at 7-30.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, JAN. 29TH, at 7-30, In Aid of Building Fund.

SUNDAY, JAN. 30TH, at 3 and 6-30.

MONDAY, at 3 and 7-45, Miss SANDIFORD.

WEDNESDAY, at 7-45, OPEN CIRCLE.

Moston Spiritualist Lyceum Church, CO-OP. HALL, AMOS STREET.

SUNDAY, FEBRUARY 6TH, GRAND RE-OPENING. LYCEUM at 10-30.

At 6-30, Mrs. IRONS.

Will Members and Friends please Note.

Moss Side Progressive Lyceum Church, 66, RABY STREET.

Every Sunday afternoon at 2-30.

SUNDAY, JAN. 30TH, SPECIAL SERVICE in accordance with plan to commemorate the opening of the first Lyceum by A. J. DAVIS.

SUNDAY, FEB. 6TH, OPEN SESSION. Afternoon: The Second Musical and Shakespearean Festival.

Evening, Miss C. E. ANDREWS (of the New Thought School).

FRIDAY, FEB. 18TH, SOCIAL. All are Welcome.

The New Manchester Progressive Lyceum Church, 377, OXFORD ROAD.

We are holding our LYCEUM SESSION on SUNDAY, JAN. 30TH, at 10-30.

All are most cordially invited.

BLANCHE STIRLING, Sec.

Bristol Spiritualist Temple, 16, BERKELEY SQUARE, CLIFTON.

SUNDAY, FEBRUARY 6TH, Mr. HEYWOOD.

Armley National Spiritual Church, THEAKER LANE.

LYCEUM ANNIVERSARY, JAN. 29 & 30.

SATURDAY, JAN. 29TH, TEA AND ENTERTAINMENT.

Tea, 4-30. Concert, 7-30.

Tea. Adults, 1s. Children, 6d. Entertainment, Silver Collection.

SUNDAY, JAN. 30TH, at 2, PRIZE DISTRIBUTION, Mr. A. KITSON.

Tea provided for visitors at a moderate charge.

Society Advertisements.

British Magnetic Healers' Association

will hold a

PROPAGANDA MEETING

in the

SPIRITUALIST CHURCH, WEST HIGH ST. CROSS LANE, SALFORD,

on SATURDAY, JANUARY 29TH.

Meeting Commencing at 7.

Healing at 7-30 prompt.

COME!

South-West Lancashire & Cheshire District Union.

ANNUAL GENERAL MEETING

of the above Union will be held on

SATURDAY, FEBRUARY 5TH,

at

HINDLEY, BRIDGE ST. SOCIETY ROOMS

for the

General Business and Election of

Officers for the ensuing year.

E.C. to meet at 2-30. Business Meeting

at 3.

Will all Delegates and Associates please

attend.

F. E. CREWDSON, Hon. Sec.

Sutton Spiritualist Society, CO-OPERATIVE HALL, BENHILL ST. SUTTON.

SUNDAY, JAN. 30TH, at 6-30, Mrs. MABEL SUTTON,

Address and Clairvoyance.

SUNDAY, FEB. 6TH, at 6-30,

Mr. and Mrs. BROWNJOHN,

Address and Clairvoyance.

W.T.S. Spiritual Unity Centre, 66, TERMINUS RD., NEXT TO ROYAL HOTEL, EASTBOURNE.

SUNDAY, JANUARY 30TH, Miss ANNIE MARKS,

of Brighton, will conduct Meetings

At 11-15 and 6-30, PUBLIC WORSHIP

At 3, PUBLIC CIRCLE.

MONDAY, at 3 and 7-45, PUBLIC CIRCLE

Collection for Expenses.

Brighton Spiritualist Church, ATHENAEUM HALL, NORTH ST. Affiliated to the S.N.U.

SUNDAY, JAN. 30TH, at 11-15 and Mr. J. JACKSON, Addresses.

LYCEUM at 3.

WEDNESDAY, at 8, Mr. F. CURRY.

Brighton Spiritualist Brotherhood, OLD STEINE HALL, 52A, OLD STEINE Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.

Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meetings, First Wednesday

every month at 3.

SUNDAY, MONDAY and TUESDAY, JAN. 30TH and 31ST and FEB. 1ST,

Mrs. LAURA LEWIS, of Wales, and Psychic College, London.

Address and Clairvoyance.

East London Spiritualist Association

No. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro Main Building to Last Room on Right)

SUNDAY, JANUARY 30TH, Mr. HICKMAN.

SUNDAY, FEB. 6TH, Mrs. GEORGE

Richmond Spiritualist Society, GYMNASIUM HALL, PRINCESS RD., OF BROOMFIELD RD., KEW GARDENS.

WEDNESDAY, FEB. 2ND, at 7-30,

WHIST DRIVE.